

Additional Material collected by Survey Team

ДУЭД 005 Хадан усны хийд / Khadaasny khiid

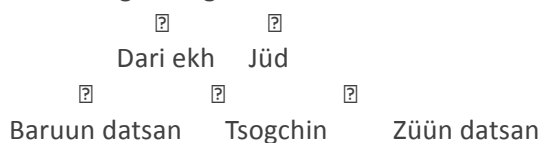
Appendix

According to Maidar (603), there were 151 monks here, the head was called Oidov, the temple buildings were made of wood and mud. According to him, the monastery was founded in the 13th year of the reign of the Manchu emperor “Badruult Tör”. He gives 80 square metres as the area of the monastery.

According to Shar old lady, Davasambu, who was the first abbot of Dambadarjaalin monastery (ДУЭД 002)) from 1990, belonged to Khadan Usnii Khiid before the purges. He lived in Bogdiin Khüree, and maybe was an Agramba. Dondov, who was the disciplinary master of Dambadarjaalin monastery, also belonged to Khadan Usnii Khiid before the purges. According to the authors of the book, Ögöömör Buyan Erdenedalai, Ulaanbaatar 2003, written by Ts. Volodya and N. Ölzikhutag, (p.241) the monastery was founded about 100 years ago by Yaayaa monk, for the initiation of Oidov Gelen. In the beginning 7 monks resided here and held ceremonies with the leadership of Bookhoi Bold. Later 5 temples belonged to the complex: Tsogchin (‘main assembly hall’), Övgön Dugan (‘old temple’), Baruun Datsan (‘Western monastic school’), Züün Datsan (‘Eastern Monastic School’) and Jüd (‘Tantric temple’). The authors claim that the Jüd temple was called Tara temple (Dari ekh). Lochin lama was the head of the monastery until his death in 1918. The last abbot was Toin lam Ts. Luvsanrandan. Before the closing of the monastery in 1938, about 100 monks resided here, such as Baljinnyam Tsorj, Luvsangonchig Gavj, Chimed Gavj, who was a disciplinary master (gesgüi), Doyoddorj chanting master, Lkhagva, Chimed gacj, Chimddavaa gavj, Gürgenjav gavj, Maidarjav gavj, Tserenpuntsog gavj, Dagva gavj, Tseesürenjamts, Choimbel gavj and others.

Interview with L. Yondon: According to L. Yondon, who was a shrine keeper in the monastery (and also a hunter monk), five temples belonged to the monastery: a beautiful monk assembly hall, a Tara temple (Dari ekh) which was made from mud and built earlier, a Baruun Datsan (Western monastic school), a Züün Datsan (Eastern monastic school) and a Tantric temple (Jüd), which was built recently.

The temples were situated in the following arrangement.



The area of the complex was not fenced-off, neither the temples. Yondon claims that jas financial unit belonged to every temple. When he described the main assembly hall, he said that Tsogchin Jas was beautiful (which reflects the temple, not the financial unit).

The monks’ dwellings were made from mud and were situated inside low fences (made from mud as well). The main assembly hall was similar to the main temple of Sangiin Dalai monastery (ДУЭД 001). There were stoves for burning bricks on the southwest and on the northeast. On the north 2 nice stupas (Dari ekhiin suvraga) were located. Inside the stupas golden objects were placed as well. 2 large prayer wheels were situated south of them, that of the Kanjur and Tanjur. The masks and robes of Tsam were kept in a building which was situated between the two prayer wheels. In the Tsam dance, 2 masters (azar), Khashaan Khan and his 7 children participated. Choijoo didn’t participate in this dance, only in the Tsam dance of Sangiin Dalai monastery. Maitreya’s sculpture was circumambulated by monks and the volumes of the Kanjur and Tanjur too, in the south. Khailen was held in the main assembly hall in autumn. Monks drank airag and ate a lot. The trumpets (ganlin) of the monastery were made of silver and were nicely decorated. The monastery was quite wealthy considering its instruments. There were many sculptures, like Tara in the Tara temple, etc. There weren’t zod tantric masters, neither women monks belonging to the monastery. He remembers the name of the abbot and other high-ranking monks, but they were his teachers, so he could not say their names. The litter of the monastery was thrown to the southeast and southwest. Some ovoos were worshipped, such as Olongiin ovoo, Shirguun Khongor and Tsogzol ovoo (Bagchuul takhidag ovoo) near the monastery.

In 1929 some monks “wanted” to join the army but they went only in 1937/1938.

Life of Natsag doctor

There is a small shrine on the bank of the Rashaant River, near Khadan Us. It was built in 2002 in memory of Otoch Maaramba, doctor with Maaramba degree, Ya. Natsag for the initiation of the descendants of Tsevegloo. Many offerings and the photo of the doctor are placed in the shrine. At least two healing source are nearby; one is good

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for stomach aches (khodood) and the other is good for heart disease.

According to Ts. Volodya and N. Ölziikhutag, the authors of the book *Ögöömör Buyan Erdenedalai* (published Ulaanbaatar, 2003, p.219), Yaayaagiii Natsag was born in Tüsheet Khan aimag, Daichin Beesiin Khoshuu in 1882. He discovered the 103 different sources of Khadan Us, Rashaant bag and opened them to the public. People coming from the present Zavkhan, Bayankhongor, Bulgan, Töv, Dornogovi, Dundgovi and Ömnögovi aimags visited the healing sources of Khadan us. They came mainly during the summer and autumn. Doctor Natsag made efforts for the development of medical sciences in Mongolia. From aged 16 he practised using Tibetan methods of curing people. He laid the basis of the first hospital of Erdenedalai, and a hospital in Ulaanbaatar in 1940.

His descendants placed a carved marble stone on the bank of Rashaant River, dedicated to his memory in July 2002.

Data from the book *Ögöömör bayan Erdenedalai* (Ulaanbaatar, 2008)

According to Ts. Volodya and N. Ölziikhutag (p. 103.), the foundation of the monastery was requested by Lochin lovon of Gov' Tüshee güinii khushuu. He had travelled from Ikh Khüree to the Khoshuu khiid of Ongiin gol, he meditated near Khadan usnii rashaan and had a vision, based on which he suggested the building of the monastery. He left some monks there.

The monastery had many famous monks, such as Khadan Usnii toin, Luvsandorj, who studied in Dashchoimbel datsan of Ikh Khüree, where he took the gawj exam. He lived in Anduu nariin aimag of Ikh Khüree. When he returned to Khadan Usnii khiid he initiated the discipline of Lovnir jayag. He was arrested and executed in 1937. His pupil, Jadamba monk became a monk of Gandan, UB.

Dash astrologer (zurkhaich) became known as the abbot master of Khadan Usnii khiid (Khadan Usnii khiidiin khamba bagsh), and composed several books.

Data from the article of Kh. Shovkhor:

Zava Damdinii süüliin khorin jil ba Delgeriin Choir, in *Lavain egshig, Gandantegchenlin khiid*, 2007/2, pp 67-69.

According to the article, this monastery has situated in Tüshee vangiin khoshuu, and its head (khamba) was called Luvsangonchig. He had close connections with Zava Damdin.